

# THE WOMEN READ PAPERS

(From Wednesday's Advertiser.)

The Women's Board of Central Union church held a very interesting session yesterday afternoon beginning at 2:30. Numerous papers were read, and Miss Olive M. Blunt, a W. C. T. U. worker and the representative of other women's missionary and allied interests, addressed the meeting for some time very entertainingly.

Miss Blunt understands the Japanese language, having been a missionary to that Empire seven years. She speaks very highly of the part that the Japanese women played in the late war. She says that they were like the Spartan matrons of old. They told their husbands, fathers or sweethearts, as the case might be, to return with their shields or on them.

No greater self sacrifice was ever exhibited by women in time of war than by the little brown maidens and matrons. Miss Blunt spoke also of the feeling that the Japanese had that the Christian Americans were of a little different kind than they. She related a story of a little Japanese girl who called her and her Bible reader by the nickname used in Japan for missionaries and how she finally, after a deal of persuasion, induced the little girl to put her hand over Miss Blunt's heart to see if it beat like her own. Miss Blunt had told her that while her clothes and body were American, her heart was Japanese, beating for the Japanese and their needs. This simple physical exhibition of the fact that the missionaries were really of the same flesh and blood as the Japanese merely showed one of the many methods by which the missionaries were winning the Japanese women to their faith.

Miss Blunt, after the meeting was over, spoke animatedly of her short visit to Honolulu. Like every one else, she was delighted with the place and hopes before she goes to take a series of pictures which will be used in stereoscopic lectures which Miss Blunt gives in different parts of the world as a partial means of defraying her expenses. She leaves on the last of the month for Japan.

Mrs. Edgar Wood and Miss Frances Lawrence read papers on "Women Missionaries" and "The Home Life of Women in Japan," respectively. Miss Ziesler read the following paper:

## THE EDUCATION OF JAPANESE WOMEN.

In order that we may understand modern education in Japan, let us review briefly a few of the circumstances that led up to and helped to evolve it. Buddhism, which held sway from the 6th to the 16th century was a powerful civilizing factor; during this period all the people were brought into obedience to the Mikado, whereas before they had existed as many little separate tribes. This change was effected by the soldiers, and was a decided step in advance. Feudalism naturally followed, and under it self-mastery of body and mind, chivalry and politeness, called Bushido or the Knightly Way, grew up and developed amazingly, not only in one or two small districts, but throughout the Empire. After the decay of feudalism, when the country was divided up into hostile sections, and the common people were little better than serfs, and famine and pestilence reigned, and its fall was imminent, some Jesuit missionaries reached Japan. They held sway from 1542-1637. But the Christianity they brought was "military, oppressive and political"; these Jesuits persuaded the feudal lords to command the people under them to become Christians, so, of course, the real lives of the people were little affected.

In 1606, the ruler of the country prohibited Christianity and a little later the country was closed to all foreign intercourse. From the opening of the 17th century to the middle of the 19th, Confucianism predominated. After coming in closer contact with other nations, from the middle of the 19th century, Chinese learning became discredited and the Japanese recognized the superiority of western teachers and advisers and statesmen, and now Christianity is proving a powerful factor in enlightening and uplifting the Japanese people. Thus, step by step, there has been a steady movement forward.

Early education, first Buddhist, then Confucian, was confined to the military class, and was in the Chinese and Japanese languages only, and comprised mainly literature and history. Later than this, but before schools for girls were established, Japanese girls and women of the higher classes were considered worthy of a certain amount of education. They were taught to read and write, were given some musical accomplishment, were taught etiquette and flower arrangement, and to make the ceremonial tea, and some were versed in the Chinese classics. A Japanese woman, however, is not expected to do much with Chinese. She learns a few of the most common characters, such as are used in letter-writing, but usually depends upon the Japanese letters, which are printed in books and newspapers, by the side of the Chinese characters, for the common people.

Education has done much to intensify in both men and women, the national traits of faithfulness, filial piety and valor.

The ordinary, modern schools of Japan are, just as they are here, under a department of education, and are of several kinds: primary, normal, middle and higher girls' schools. Aside from these there are private schools. The primary schools, which must be maintained throughout all the districts, are of two kinds, the ordinary and the higher. The former has a four-years' course and the subjects taught are morals (i. e. politeness), reading, arithmetic, gymnastics, drawing, singing or some kind of hand work, and for girls, sewing may be added. In the higher primary schools—time, two to four years—there are given lessons in agri-

culture, hand work or business, and English. Children are obliged to attend school from the ages of six to fourteen, inclusive.

Normal schools, middle schools and higher girls' schools must be maintained under the supervision of provincial officers, and there can be one or more of each of these schools, according to circumstances. Each community pays for its own schools.

There are at present higher girls' schools in almost every district. There is also a higher woman's normal school which trains women to teach in the higher girls' schools. So much for the ordinary opportunities of receiving an education in Japan. These are public. The private, missionary schools are of special interest to us. They were the pioneers in introducing anything like higher education for women. They aim, of course, to develop the heart as well as the head—to turn out good, all-around Christian women. The main question they have been and are solving is, "How shall this be accomplished?" Shall a course of study similar to that offered to American girls be adopted, and if not, where shall it differ? The conclusion which has been reached in most of the schools is the sensible one that local conditions must decide what course is to be adopted. Japanese girls are to be trained to live in Japan, not in America, to conform to Japanese rules of etiquette, not to American, to become wives of Japanese men, most of whom have very few, if any, American ideas. These girls are not to be educated away from their people, but to have instilled into them principles of truth, honesty, nobleness—of real Christianity—and the desire to raise the standard of ideas and of living among their own people.

At first many of the missionary schools of Japan made the mistake of neglecting to instruct their pupils in Japanese politeness, so that when these pupils left the schools, although they had made great strides, intellectually and morally, they were considered very crude from the Japanese standpoint, and on account of this, had less influence over their own people than they would have had if they had had the usual polite manners of the Japanese.

Flower arrangement and ceremonial tea can not afford to be omitted from the curriculum of the missionary schools; they are far more important for Japanese girls than Greek and Latin. There is one girls' school in Japan where these two languages are taught, but in the majority of the missionary schools, English takes their place, and Chinese takes the place of French and German with us. This seems far more sensible than the former. Mathematics are not liked generally by Japanese girls, most likely because they, as a class, are decidedly lacking in ability to pursue this line of work, but in some of the schools, a decided effort is being made to have them overcome this inaptitude.

A very important thing to be taught is the idea of the dignity of labor. Most Orientals feel that any kind of manual labor is degrading, and this learning soon makes them feel above such labor. In this point, the missionary schools are strong, and have done an inestimable service to the whole country.

The music which the Japanese girls are taught in the mission schools is of great value, especially to those of the girls who take part in Sunday school and church work. We all know the Japanese are not specially noted for their singing, and girls trained in the mission schools are the main dependence for this work. It seems to me also that this musical training is very important in helping to raise the estimate placed upon the women by the men. Surely a woman who is able to play some instrument well and to sing well, can not help but be more highly regarded by her husband than she would be if she did not possess this ability. We all know that Japanese men look upon their wives as inferior beings, and anything in the educational line that will help to break down this feeling can not help but be of great value.

It is difficult for Japanese women to assert themselves in any way, to stand up for their own principles if they are with persons who think differently from themselves. This is easily understood when we remember that they have been taught for centuries to have no will apart from husband or brother or son. They have been and are still taught in their homes, from earliest infancy, to subdue their wills entirely; never to show the least sign of passion or resentment or displeasure, no matter how trying the circumstances may be; and not only must they conceal their true feelings entirely, but they must even smile and appear pleased. This is really the secret of Japanese politeness, and women, especially, are supposed never to vary from this rule.

The large number of schools in Japan will probably be a surprise to many of us. There are 27,010 primary, 15 blind, deaf and dumb, 54 normal, 2 higher normal, 243 middle, 70 higher girls, 8 high, 2 universities, 57 special, 401 technical and 1474 others; a total of 29,335. Of course only a small part of these are Christian schools.

An effort was made to bring the good news of Christianity to Japanese women in 1895, but the way was not then open, and not much was accomplished till ten years later, when Miss Mary E. Kidder went to Japan as missionary teacher. She established a school which is now the Ferris Seminary at Yokohama. Since that time many other missionaries have gone to Japan and schools have multiplied, and the opportunities of Japanese girls for receiving a Christian education have very greatly extended. There are now thousands of women in Japan, who in their younger days attended these Christian schools, and who have carried the teaching received there into their homes, and have thus raised these homes far above the ordinary level. Here should those be directed to look who think the missionary schools unnecessary and their teaching in vain.

Miss Searle, an American Board Missionary in Kobe, says that in Japan, "comparatively few of the students know anything of Christian truth when they enter school." We should remember this when we are passing judgment upon what is accomplished by the mission schools of Japan. We are apt to judge from our own standpoints and from our starting point instead of theirs. Their progress should be measured, not merely by the results, but by

the many difficulties they have overcome, taking into consideration their prejudices, their customs, their ideals, etc. If we do this, we can not help but see things with more charitable eyes, and in not only a brighter, but a truer light.

Honolulu, January 2, 1906.

## THE CHINESE WORK.

The call for a report of the Chinese work brought out the following paper from Miss Hunter.

The report I bring you today centers briefly around the old-time Christmas message and is written as a drama of two scenes, each illustrating real life. The first represents the Port street Chinese Sunday school celebrating the coming of Christmas. Flowers, ferns and bright foliage quite transform the old church, and its holiday atmosphere penetrates to farthest Chinatown. Long before the hour for opening every seat is taken, and scores are standing. The curtain rises on what is perhaps an unique Chinese audience. A student of Oriental human nature would glory in it, for almost every phase of Chinese life is in some way represented. Rich and poor, cultivated and illiterate, Pagan and Christian touch elbows tonight. Notice shy, sweet-faced Golden Lilies side by side with the self-reliant, educated, modern young girl untrammelled by custom or tradition. Contrast the staid, dignified type of old China with the progressive, alert young Chinese man of today. "The old order changeth, yielding place to new." Even the Sunday school is a revelation, reminding one not at all of a Chinese institution. Queerest of the most part, the boys appear in conventional American costume. The girls, in fresh white dresses and dainty ribbons resemble our own American lassies.

The traditional Christmas tree, glowing with light, is the center of attraction for hundreds of bright-faced children. Under the able leadership of Mr. Leach of Mills' Institute, an excellent program is rendered. Seventeen young people, present every Sunday throughout the year, receive special gifts. The evening closes with a visit from Santa Claus, who dispenses candy with his usual liberality. The curtain is rung down, lights turned off and the Chinese church celebration of 1905 passes out into the silence and shadow of memory.

Scene II shows an outdoor festival at the Chinese Mission Home on Liliha st. The tree is the same—almost it might be termed the international tree, for having first appeared before Central Union little folks, it has visited the Chinese church, Mills' Institute and Kakako Mission, finally, farwelling from our little home. Truly in Honolulu the world unites in homage to the Babe of Bethlehem!

It finds its place under the canopy of a large monkey-pod, whose wide-spreading branches afford shelter from occasional squalls of rain. Through glossy, green foliage bits of blue sky smile down upon the happy gathering as though with special benediction. Three hundred little children from Kaula Sunday school and Liliha Mission are the time recipients of Santa Claus' bounty. They form a picturesque group scattered about under the tree—some on benches, some on the ground, and others—boys, of course!—in the branches of the monkey-pod itself. Listening to their songs and simple recitations, one can not help feeling that very real mission work is being done among these children.

Most of the credit for the afternoon belongs to Miss Woods, who spared no effort to make it a success. In this connection it is fitting to mention Miss Woods' impending departure for a year's rest in her Canadian home. Wise, patient, gentle, faithful, she has been tireless in the service of the Chinese, and they love her. Perhaps never before has a worker so deeply influenced them spiritually. That she will be missed goes without saying, for she has endeared herself to us all. Especially will her absence be felt in her night school, and in the home on Liliha, whose presiding genius she has been since its inception. It is also chiefly due to her influence that Ah Lan, a little half-Chinese from wretched surroundings, is today in Kaula-hao Seminary.

In closing this report we are inclined to count some of the blessings brought by 1905. There has been far more to encourage than to discourage. Our hospital and dispensary work has gained fresh impetus under Dr. Burnham's capable management. The coming to us of Miss Thornton as director of nurses adds a welcome reinforcement to the hospital staff. 1905 also gave us our Bible woman. Her sweet, sunny presence already has brought cheer and comfort to sad women's hearts. Our new mission home is in itself sufficient cause for paeans of thanksgiving over what God is accomplishing through it. We are still handicapped, however, for lack of a home's full equipment. Furniture of any kind would be most welcome, and would measurably enhance the usefulness of the home. At present we possess only one rocking chair and this is specially reserved for guests. The serving club meets regularly every Saturday afternoon in the shade of the monkey-pod, with an average attendance of twenty-five. Miss Woods is my only helper, and I am wondering who will volunteer to fill her place when she leaves.

Our latch-string is always out for our friends. We need the inspiration of fellowship, for so often the life of a Christian worker is a lonely one. Says the Old Book: "They help every one his neighbor, and every one saith to his brother, 'Be of good courage.'" Your love, your sympathy, your personal interest will cheer us on during 1906 to larger ministry than ever before for the Chinese woman of Honolulu.

A letter from Mrs. De La Porte was read relating how she had carefully brought from Honolulu many things she needed, but the steamer people at Sydney would not land them for her at Maori. The things she had purchased at Sydney, however, were landed at another island and no sooner were they landed than a tidal wave swept them all out to sea. She was therefore very glad that the steamer people had refused to land her other things brought from Honolulu, as they eventually were received in good order.

Mrs. Smith and Miss Beebe who are

connected with the management of the College for Women at Kobe came through on the Manchuria en route to Japan. They expect to be back this way in two or three months and hope to lay over one steamer so as to meet the Honolulu ladies interested in the Japanese work.

Mrs. Bishop Hamilton was expected as a visitor at the meeting, but was unable to attend, much to the disappointment of the ladies present. The attendance was large.

Announcement was made that the W. C. T. U. would meet in two weeks and that Miss Blunt would be present and address that meeting. Miss Blunt also announced that at 7:30 p. m. on Thursday of this week she will give a unique entertainment at Englewood, where she is staying to which all the ladies of the city interested are invited. The entertainment will consist of a talk illustrated by stereopticon slides on Japan and during the entertainment two Japanese maidens will dispense tea in the most approved Japanese fashion.

## YANKEE GUN FOUND AT PORT ARTHUR

SAN FRANCISCO, Cal., December 16.—The Army transport Thomas, just arrived from the Orient, brought home a piece of artillery which originally belonged to the United States, but which was found in the possession of the Russian forces at Port Arthur when the Japanese captured that stronghold. The government of Japan, when it discovered the ownership of the gun, turned it over to United States Minister Grissom, who shipped it from Nagasaki, consigned to the arsenal at Benicia. The field piece is stamped inside the barrel, "Watervliet arsenal, 1893. \$25 pounds, Number 209, J. W. J."

The military authorities here are now wondering how this particular gun got into the hands of the Russians.

TROY, N. Y., December 16.—Ex-Maj. McNutt, commanding officer of the Watervliet arsenal, was seen today relative to the dispatch from San Francisco stating that a United States gun had been taken from the Russians at Port Arthur. He said that the gun was constructed at the Watervliet arsenal in 1893, and was inspected by Capt. J. W. Joyce, Inspector of gunnery, who was stationed at the arsenal during that year. Maj. McNutt was somewhat puzzled as to how the Russian army had come in possession of the gun. He said that probably the gun was taken by the Russian soldiers by mistake during the Boxer uprising in China in 1902, as at that time American soldiers with pieces of artillery, together with Russian soldiers, assisted in protecting American citizens in China. Maj. McNutt said that this statement is unofficial, and that all he learned of the matter is what he had read in the newspapers. The piece of artillery referred to was shipped from the Watervliet arsenal to Sandy Hook testing grounds in 1899.

Inquiry at the army ordnance department soon developed the history of this particular gun. It is a 3.2 inch light field gun, and, as the inscription indicates, was made at Watervliet armory in 1898, and was inspected by Capt. John W. Joyce, Ordnance Corps, October 11, 1904, that gun—No. 209—was by order of Gen. Crozier, chief of ordnance, shipped from Manila to Peking for the use of the American Legation Guard there. When last August that guard was relieved by a small force of marines Gen. Crozier recommended that the gun be sent back to Manila. So it was probably placed on the Thomas at Nagasaki when she touched on her eastward trip and will be carried back to Manila when the transport returns.

## A Honolulu Case

Many More Like It in Honolulu. The following case is but one of many similar occurring daily in Honolulu. It is an easy matter to verify its correctness. Surely you cannot ask for better proof than such a conclusive evidence.

Jurgen Walter of this city tells us as follows: "My age is 79—well past the ordinary span of life—and I am the parent of eight children. Being so far advanced in years, I regard the relief obtained from Doan's Backache Kidney Pills.

I suffered from a lame back for years, but after taking some of the pills (procured at Hollister's drug store) was greatly benefited, and I am satisfied the pills did me much good." Our kidneys filter our blood. They work night and day. When healthy they remove about 500 grains of impure matter daily, when unhealthy some part of this impure matter is left in the blood. This brings on many diseases and symptoms—pain in the back, headache, nervousness, hot, dry skin, rheumatism, gout, gravel, disordered eyesight and hearing, drowsiness, dropsy, deposits in the urine, etc. But if you keep the filters right you will have no trouble with your kidneys. Doan's Backache Kidney Pills are sold by all chemists and storekeepers at 50 cents per box, or will be mailed on receipt of price by the Hollister Drug Co., wholesale agents for the Hawaiian Islands.

## "JACK" READY TO GO TO AZORES ISLANDS

Secretary of the Territory A. L. C. Atkinson has called his acceptance from Washington, D. C., of the mission to the Azores and Madeira islands in

the interests of the Territorial Board of Immigration to secure Portuguese settlers. At the meeting of the board held yesterday morning at 8:30 the cable, which was received early in the day, was presented by secretary J. P. Cooke. Mr. Atkinson stated that he had received his letter of instructions and would proceed to carry out the board's wishes at once.

Mr. Cooke did not give out the full text of the cable for publication. He stated, however, that Mr. Atkinson would lose no time in proceeding to the Azores or Madeira, and if necessary he would go to northern Italy to fully size up the situation. Mr. Cooke thought that Mr. Atkinson would return to Honolulu about April 1, at which time the matter of a suitable person to take charge of the work of getting the immigrants started from the Azores or Madeira would be taken up and settled. It is altogether probable that the prospective settlers will come here via the new Tehuantepec Railway across the isthmus of Mexico.

## OLINDA ON THE MARKET

Anybody ambitious of life among the clouds has a rare opportunity presented in the sale of Olinda by Land Commissioner Pratt. The event is set for Saturday, February 3, at the front of the Judiciary building.

Olinda is the site of the halfway house bearing that name on the route to the "House of the sun," or the sublime crater of Haleakala. It is situated at an elevation of 4000 feet and the premises contain an area of seventy and a half acres.

Lately the trail has been put in good order and must become increasingly popular with tourists. The upset price is \$2500.

Commissioner Pratt divulges that the \$30,000 offered by the Molokans is really less than the price made for the Government by the appraisers. He says further that the Molokans desirous of going to Kansas are a minority of 34 families, or about 200 people, in the colony at Los Angeles.

No answer has been received from Col. Spalding on the latest proposition made to him regarding the Molokans. L. A. Thurston has been requested by J. B. Castle to go to Los Angeles and represent him in concluding the arrangements for bringing the Molokans here, providing that the negotiations here are satisfactorily concluded. Commissioner Pratt, in the same event, is also likely to go to Los Angeles.

## UNINVENTED MACHINE PRODUCES TROUBLE

Attorney General Peters, on behalf of Superintendent of Public Works Holloway, is about to bring suit on the bond of the Hawaiian-American Construction Co. for \$13,000, for failure to fulfill the contract for erecting the proposed insane asylum buildings. A. N. Campbell and J. W. Mason are the sureties on the bond.

The company's reason for refusing to go ahead with the contract was that certain of the specifications were impossible of being complied with, in that they called for concrete blocks made under a pressure of which no standard machine was capable. It was understood that the concrete block specifications were inserted at the instance of President Pinkham of the Board of Health, who claimed to have designed a machine that would make blocks under the pressure given. This has since been known as "Pinkham's uninvented machine."

## THE ONLY COUGH MEDICINE FREE FROM POISON.

The Pharmacy Board of New South Wales, Australia, had an analysis made of all the cough medicines that were sold on the market. Out of the entire list they found only one that they declared was entirely free from all poisons. This exception was Chamberlain's Cough Remedy, which proves it to be the safest and best that can be had. It is especially recommended for coughs, colds, croup and whooping cough and may be given to the little ones with absolute security. For sale by Benson, Smith & Co., Ltd., Agents for Hawaii.

## CHESS PRIZE-WINNER.

In a problem tourney of the American Chess Congress, held at the St. Louis Exposition, Mr. H. W. Schmidt of Honolulu won the first prize medal for a "two move problem in sets." This medal, which is of bronze, was received by Mr. Schmidt December 30. Thirty years ago in London, Mr. Schmidt won a prize of one pound sterling offered by the Chess Association of London.

Judge Alexander Lindsay of the Circuit Court of Hawaii is about to become a Benedict. His engagement to Miss Fanny Young of Detroit, Michigan, has just been announced, and the wedding, it is said, may take place sometime this spring.

Judge Lindsay met his bride-to-be, while he was a student at Ann Arbor. The judge, while a useful member of the Hawaiian courts, is also prominent in social circles, and the announcement yesterday of his engagement was pleasant news to his large circle of friends.

J. A. McCandless' new big Winton touring car, which he brought from the States on the Manchuria about a week ago, was given a trial run yesterday to Haleiwa and return. Harry Wilder was at the wheel. With Mr. McCandless, as his guests, were P. C. Jones and James McCandless. The machine was pronounced O. K. by the passengers. Owing to muddy roads the car was not let out to her best speed.

## Bombard-Bremen Fire Insurance Co

The undersigned having been appointed agents of the above company are prepared to insure risks against fire on Stone and Brick Buildings and on Merchandise stored therein on the most favorable terms. For particulars apply at the office of  
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## COMMERCIAL AND SAVINGS DE- PARTMENTS.

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## VERY QUIET MEETING

(Continued from Page 2.)

Department for January was \$17,000.

## THE SHERIFF'S REQUEST.

Sheriff Brown asked that the pay of all county officers be increased \$5 to help meet the expense of horse feed and shoeing.

He also asked that Eli Crawford be added to the force payroll at a salary of \$75 per month, as an assistant to the Judge's clerks. Heretofore Crawford has received \$50 per month from detective expenses.

The police committee took favorable notice of these requests. The police department estimate of expenses for January is \$8340.

## THE COST OF THE COUNTY.

The total estimates of the county of January including the Honolulu special road tax, amounts to \$54,000.

## ADJOURNMENT.

An adjournment was taken until Saturday evening at 7:30, in order that the affairs of 1905 may then be cleared up. All bills against the county are requested to be speedily sent in.

A count of Oahu county funds in the hands of Treasurer Trent was made yesterday, when the amount was found to be \$65,382.61 distributed as follows: Bank of Hawaii, \$28,265.90; Spreckels' Bank, \$15,000; First National Bank, \$6023.42; Bishop & Co., \$15,000; Treasurer, \$1093.29.